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A VINDICATION OF THE People of GOD, CALLED QUAKERS;

DIRECTED

Unto { *Roger Boyle*, *Charles Coote*, *Theophilus Jones* } Called { Earl of *Orrery*. Earl of *Mountrath*. Sir *Theophilus Jones*. }

BEING

AN ANSVVER

To a BOOK, dedicated to Them, by one *George Preſsick* of *Dublin*.

In which Book many Lyes and Calumnies are preſented againſt the Innocent People of God.

And this is for the clearing of the TRUTH, that no Lye may reſt upon it; And for the Satisfaction of all Sober People in *Ireland*, and elſewhere.

With a Word of Good ADVICE to the Chief Governours there.

By *E. B.*

London, Printed for *Robert Wilſon*, in *Martins Le Grand*.

A

VINDICATION

OF THE

People of GOD,

CALLED

QUAKERS:

DIRECTED

Unto { Roger Boyle, Charles Lowe, Theophilus Jones } Called { Earl of Orrery, Earl of Mayo, and Sir Theophilus Jones }

BEING

AN ANSVVER

To a BOOK dedicated to Them,

George Fressick of Dublin.

In which Book many Lyes and Calumnies are pro[illegible] against the Innocent People of God.

And this is for the clearing of the TRUTH [illegible] Eve may rest upon it; And for the satisfaction [illegible] Sober People in *Ireland*, and elsewhere.

With a Word of Good ADVICE to the [illegible]

By [illegible]

[illegible]

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A VINDICATION

Of the People of God, called

QUAKERS.

THere is **Irreconcileable Enmity** between **the two Seeds**, (to wit) **the Seed of God** and **the Seed of the Serpent**; and these two are alwayes *opposite* and *contrary* one to the other, in **Nature, Fruits** and **Effects**; and the Seed of the Serpent is alwayes *persecuting* the Seed of God, in every Age and Generation; and they in whom the Seed of the Serpent is living and ruling, are alwayes *projecting* and *contriving mischief* and *hatred* against the People and Servants of the Lord, in whom the Seed of God liveth and reigneth; as it is written, *He that is born of the flesh persecutes him that is born after the Spirit*: Thus it hath been **in all generations**, and thus it is **at this day**: Great is the opposition that is made by many in Lyes and Slanders, in Reviling and Reproaching, in Imprisoning and Persecuting, and in all manner of evil works and words against the innocent People of God, called *Quakers*: How have the hands of ungodly men been lifted up to smite that People by many kinds of abuses? and how have their tongues been set on fire, to reproach, and revile, and slander in all kind of evil-speaking? and all this for Righteousnes-sake, and not for any evil-doing: For who *is the man*, and where *is he*, that can justly charge *Evil* upon *that People*, either in **Doctrine, Faith**, or **Practice**? or in any thing relating to their **Religion** to *God-wards*, or in relation to their **Conversations** and Walking *towards men*? It is true, we have not wanted Accusers to every Authority, but

such and such things have been falsly charged against us, and that to every Power that hath been since we were a People, under whom we have been a Suffering People, even from all that ever have sitten in the Throne, since the Lord raised us up to bear witness of his **glorious Name** and **Truth** in the world.

Now the present occasion of this my present work, is, Forasmuch as we now stand accused of *great* and *heinous Crimes* in the view of this whole Kingdom of *Ireland*; and more particularly *before you Three*, in a Book, called *A brief Relation of some Remarkable Passages of the Anabaptists in Germany, &c.* published by one *Geo. Presstick* of *Dublin*, and dedicated in a special manner *to you*; that his *Work* may passe with the greater *Credit*, and his *Slanders* and *Calumnies*, be received for *Undoubted Truths*: Now that the **Innocency** of the *Upright* may be cleared, and that **no lye** may rest *upon the Truth*, nor that you, neither any others, may receive *Falshoods* for *Verities*, because of our silence; therefore it is that the Lord hath put it into my heart, to defend the Cause of God and his People, by returning plain and sober Answer to the principal parts of his Book, wherein we are concerned, and falsly charged; and for the end that the *false Accuser* may be reproved, and his *Calumnies* returned into his own *evil* and *malicious* heart, from whence they came; and that *You*, and *all men*, may be truly informed, and prevented (if possible) of being seduced into the belief of *falshoods*, lest that your hearts and hands should be stirred up *to Act* or *Do* in your Authority against the People whom God hath blessed; and from the ground and cause of *Mis-informations* and *false Accusations*, without better testimony; which would be a way to destroy your selves, and to bring the guilt of the *unjust Sufferings* of the Lords People upon your own heads, which would draw down the **heavy Wrath of God upon you.**

I cannot *flatter you* by feigned words of *Guile*, nor give you *flattering Titles*, but I judge *you are Reasonable men*, in that degree as to hear and consider **our Defence**, aswell as *our Enemies Charge*; and I hope you are *wise* in that degree, as to judge between **Truth** and **a Lye**, and to distinguish *one* from *the other*; and I suppose you are *just* in that measure, as *to receive* what ye know to be *Truth*, and *to reject* what ye know to be *False*, being

being convinced in your own Consciences; and, *as such*, I must place my *Plea* before you particularly, and make my *Defence* to your *Judgment Seat*, [even to the *Witness of God in your Consciences*, I intend and mean] And I shall omit to say much *to the Accuser himself*, as supposing him, a man more full of *envious raging humour*, than of *solid and wise judgment*, to receive either *reproof* or *conviction*; for many such as he I have dealt withall in this case, whom I have found men so filled with *prejudice*, that neither the *Authority of sound Reason*, nor of the *Word of God*, could convince them of their evil proceedings; Therefore, before you, I shall state the particular **Accusations**, and **the Defence against them.**

The way in which our Adversary hath proceeded in his Accusations is *obscure*, and yet *malicious enough*, and also in great *ignorance*: for he tells you in his Epistle, *he hath gathered up out of several Authors, the most remarkable passages both of the Doctrine and Practice of the Anabaptists* (so called) *in Germany, 139 years ago*; and then he charges the same things upon the *Anabaptists* and **Quakers** (as he scornfully calls them) in these dayes; and then he applauds you three in words of high stile, for being *instrumental to suppress their insolent tyrannical usurped Authority, which they exercise over Gods People in this Nation, to enslave us* (saith he) *to their insatiable lusts*. These are his own words in his Epistle.

Answ. In answer to all this, divers things are very considerable, which I desire to lay before you.

1. Concerning the *Anabaptists* (so called) in *Germany*, and their *Doctrines* and *Practices*, with the several Transactions falling out in that time: It is not my work now to plead *their Cause*, nor yet can I justifie them *in their proceedings*, if the relations given of them be true, which are many, and to me seems not in every thing credible; because I find, it were *their Enemies*, who are *our Authors*; who seldom give *true relations* of such *whom they hate*: But be the Relations *true* or *false*, it is not material in this case in hand, for my occasion is not concerning a People so far off, as in *Germany*, and of so long time, as above a hundred of years; but I am to clear the Innocent who are now living, from the *present Accusations* of an

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envious man; though, if it were *necessary*, or would *edifie*, or were a matter of *pertinency*, I could say somewhat more concerning that Peoples appearing in *Germany*, but being a matter not suiting my occasion, I do forbear it.

2. As for them, called *Anabaptists* of this *our Age* and *Country*, I shall not plead their cause at this time, though I cannot believe that they are of that spirit of *Murder* and *Tyranny*, &c. as is reputed by your Informer; though their Judgment in every Case, neither about *Civil* or *Spiritual things*, I dare not justifie; nor may I lawfully clear all of them from a large measure of the *spirit of Ambition* and *Covetousness*, *Vain-glory* and *Self-seeking*; for which the Lord hath justly brought them under a just reproof, and by this time I believe some of them may see some errour in their own way, and more I may not say of them, but that I believe the present Accusation against them, by your present Informer, *is more out of bitter and perverse* **enmity** and **devouring malice** *that he bears towards them, than out of any other end*; and I doubt not but they are sufficient to answer for themselves, and to clear their Innocency in things wherein they are not guilty; and if they are guilty, let them fall in their tryal: I leave them to speak for themselves, thus omitting any further Answer on their behalf.

3. As for us, whom in scorn the Accuser calleth **Quakers**, and whom he hath accused as guilty in all things, with the *Anabaptists* (so called) in *Germany*, and in this Nation; I say, there is great difference both in *Judgement* and *Practice*, in things *Civil* (so accounted) and things *Spiritual* between us and them, as is well known; and were they fully guilty of all what is said of them (which I dare not believe) yet how can we be charged guilty of their Crimes, being they and we are different in *Judgment* and *Practice*, as I have said: Surely your Informer hath neither shewed *good Conscience*, nor yet *pure Reason* in his proceeding, who hath laid things to our charge which we never knew, and hath accused us guilty of that which never entred into our hearts to practise, and hath (as it were) charged other mens crimes upon us, being wholly innocent, as will appear in the prosecution of this matter; and I hope to make it plain, that he hath **wronged** us, and

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abused you, *by dedicating Falshoods for your approof*, and sent Slanders abroad, as it were, *under your Name* or *Patronage*.

4. As concerning the *Charge* it self, included in these words, saith your Informer; *And considering how instrumental your Honours have been to suppress their Insolent, Tyrannical, Usurped Authority, which they exercised over Gods People in this Nation, to enslave us, &c.* In these words there are very deep *Accusations*, *Slanders*, and *unjust Reproaches* vented against us; and with what face (except *Impudent*) we can be thus charged, is almost wonderful; especially considering that we have been our selves **a suffering people** *by every Authority*, since the time the Lord raised us up, and never had any **outward Authority** in this Nation, but all were cast out of **all place** and **power**, both *Civil* and *Military*, when as they have become one with us in our way, and this hath been the manner of dealing with us by all that ever have ruled; and yet we are charged *most unjustly* with exercising **insolent, tyrannical, usurped Authority** in this Nation, *&c.* for it's said, *Their* insolent, and *They* exercised, to wit, the *Quakers*; when as it is manifest, as I have shewed, that we never exercised *any outward Authority at all*, but have been *a suffering People* by all Authorities unto this day: therefore I do appeal to the Witness of God in your own Consciences, how *great* is this Slander, and how *false* this Accusation, and how *wicked* is our Adversary in thus accusing us before you, in the things which you so well know are *utterly* and *detestably false*; and the *Accuser* and *his Accusations* are to be condemned together.

5. But and if it had been so, or should be so in time to come, that we had any, or all outward Authority in our hands, (I may suppose impossible things, to manifest the truth of our Principle) our Principle is not to be in *insolent, tyrannical*, nor to be *Usurpers* over Gods People, to enslave them; but far the contrary, even that *Justice*, *Mercy* and *Truth* may sit in the Throne, and that *Peace* and *Freedom* may be held forth unto all; that no *Usurpers* nor *Tyrants*, but *Just men*, and men that *fear God*, and *hate Covetousness* and every *evil way*, that such alone may sit in Judgment whom God calleth to that place; who will rule in Righteousness and Justice, and regard the Cause

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of the Poor and Needy; we would that ſuch only ruled, who were ruled by the Lord; who would be a bleſſing in the world, and to all people; not deſiring more liberty to our ſelves, than what we would give unto all others in all juſt wayes. This is our Principle, as to matters of outward Authority among men, and not as this *falſe Accuſer* hath ſuggeſted out of his *evil heart*.

6. As to the matter of your ſuppreſſing us, which your Applauder ſaith, you have been *inſtrumental* to do: This is as falſe as the reſt; for we are no more ſuppreſſed, than before you exerciſed your preſent Authority, but are every way in as much liberty of perſons, and otherwiſe, as in their dayes before yours; and are no way ſuppreſſed, nor fearful of it: So the Author of ſuch Lyes, hath but flattered you, and fawned upon you, in telling you, ye have ſuppreſſed us, when as it's nothing ſo: but and if it had been in your hearts, or be at this day, to ſuppreſs us, and to hinder us of our liberties, and to perſecute us, *the Lord ſhall plead our Cauſe againſt you, and give no ſucceſs unto your work*; but it ſhall be turned to our *Renown*, and to your *Overthrow*, and the ſecret hand of God ſhall *confound you*, and *break your purpoſes*, and *deliver his People out of your mouths*; Thus it ſhall come to paſſe, if that your hands ſhould be ſtretched forth to hurt us, who are *Gods Heritage, and the Sheep of his Fold*. And thus much in anſwer to his Epiſtle.

Now I come to a ſecond Accuſation of his, ſtated in his firſt Page, in theſe words. *We may ſee from whence* **Anabaptiſts, Quakers, Ranters,** *and* **Levellers** *all had their Original, namely, from the* **Papiſts**, &c.

Anſw. 1. As for the *Anabaptiſts*, *Ranters* and *Levellers*, I leave them to plead their own Cauſe; and though we are accuſed with **ſuch**, yet there is *much difference* in *Judgment* and *Practice* between *us* and *them*; though I believe, they are all further *from Popery* both in *judgment* and *practice*, than is *this Accuſer* of them; but yet they ſhall anſwer for themſelves; and I ſhall only mind the matter I have in hand, which is, to clear the People of God, called *Quakers*, from the Accuſations charged falſly againſt them, whom I know to be innocent, from theſe falſe Accuſations.

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2. That we did arise *from the Papists*, or, *that they are our Original*, in *Doctrine*, *Faith*, or *Practice*, this is **utterly false**; for between *us* and *them* is **perfect separation**, and we are of another *Spirit*, and divided from them; as appears every way, even *by their persecuting of us* for our Testimony bearing against them and their Religion; and they have written **against us**, and we **against them**, divers Controversies; and they have imprisoned divers of our Friends in their Dominions, for giving Testimony against their wayes: By all which it doth appear, that we are not of the *Papists* line, nor arisen from them; for if we were of them, they would love us, and not persecute us; and that herein we are falsly accused, as in other things: And this is an old out-dated Accusation, and is of no account; for now we are otherwise known through those Kingdoms, and we are manifest to the Consciences of men in the sight of God, to be such as fear the Lord, and walk in his wayes.

3. And as for **our Original**, It is *the Lord God alone that hath raised us up*, and planted us a People, that were not a People in times past; And not from the *Apostate Christians*, neither of *Papists* nor *Protestants* (so called) are we sprung; but are of the *Apostles line*, and of the stock and race of the *true Christians*, that believed in Christ, and followed him; and in every part of our Religion, both in *Faith* and *Practice*, and in *Conversation*, we are agreeing with the *holy Apostles*, being witnessed unto by the Scriptures in all that we profess and practise; and the Lord hath raised us up out of the Apostacy, into which all Christendom hath been fallen since the Apostles dayes, whilest Antichrist hath reigned over the World; and we are as the **first fruits** unto God and to the Lamb, since the falling away from the true Faith; and **Truth** and **Righteousness** is *our Original*, and **Christ Jesus** is *our Foundation*, on whom we are builded, *and the Gates of Hell cannot prevail against us*: and this Testimony the Spirit of God giveth for us, and in us, in Contradiction of the *false Accusations* of all our enemies.

4. And if it be an offence *to be risen from the Papists*, and if all *that* be evil *which they are the Original of*; then the *Protestants* (so called) are in the offence, and their Ministry, and the chief part of their Church-Government, Worship and Ordinances are *evil*; for did not the *Protestants* spring from the

 Papists?

Papists? and did not the *Papists* institute the Way by which the *Protestants* make Ministers at Schools and Colledges? And was it not they that first instituted Sprinkling of Infants, and calling it Baptism into the Faith, and into the Church? And was it not the *Papists* that first taught the *Protestants* to keep holy dayes, as *Christmasse* and *Candlemasse*, so called? And many other particular things relating to the *Protestants* Church, Ministry and Worship, were originally ordained and first practised by the Church of *Rome* and *Papists*: And so while this *false Accuser* is charging others, himself and the men of his way, are found guilty of the same things; and the *Papists* may justly say to the *Protestants*, that they are false-hearted to them, in denying of them and their Church, when as their fathers were the Instituters of the principal parts of the *Protestants* Worship and Ordinances; and so they, like unnatural Children, have denyed their Mother that bred them up, and ordained them a way of making Ministers, and maintaining them, and many other parts of their Religion: But because she hath not been the National Interest for these many years, therefore the Church of the *Protestants* have denied the Church of *Rome*, though originally they rose out from her.

The next thing in his Book I take notice of, is, where he seemeth to charge us, *with boasting that we talk with God, and God with us, and have Revelations, and as if God commanded them to kill all the Wicked, and to make a new World: A Sect in Saxony* (saith the Accuser) *arose that held this; and the Quakers now are like them:* which is as much as charging all this upon us.

Answ. 1. *That we do boast of talking with God, or of Revelation.* This is another of his false Accusations: for we boast not, nor do we glory in any thing, saving in the Lord, and this is no Error, but that which we must acknowledge unto, or else deny the Truth, to talk with God, and God with us, in and by his own Spirit: for all the Saints have converse with God, and union and fellowship with him in his own Spirit, as the Scriptures do declare: And as for *Revelations*, we do acknowledge according to Christs words, that we had never known the Father, nor the Son, but by Revelation; *For none know the Father but the Son, and he to whom the Son reveals him*, as it is written; and all such as have not converse with God, and that have

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have not Revelation, are not in the way of Eternal life, but are ignorant and without God in the world, and neither know him, nor have fellowship with him.

2. As *for killing all the Wicked*, this is another false *Charge*; for it is not our principle to war against *the persons* of any men, and *kill them with carnal weapons*, about Church, and Ministry, and Religion, as the *Papists* and *Protestants* do one with another; but it is our Principle to war against the evil spirit in men, and to smite that with the *Spiritual Sword of Gods Word*; and we would have mens Wickedness killed, and their Persons saved, and their Souls delivered; and this is the War we make, even till men be changed by the Power of God, and all things made new; even a *new World*, and a *new Earth* we do expect, according to the Lords promise, so that it's no errour to expect a *New Earth*, and a *New World*; for there is a *New Creation* which the Saints do witness, *created a new in Christ Jesus, to bring forth good fruits unto the living God*: and all that do not witness this, are in the transgression of the old Creation, which brings the Wrath of God.

Again, The Accuser tells a story of one, that professed the gift of *discerning Spirits, and to know the Elect from Reprobates, and that made Holiness to consist in speaking little, and living homely and sordidly, as our* Quakers *do*, saith he.

Answ. 1. As for *discerning of spirits*, that is a gift which the Saints of God do receive in all Ages: for the Apostle said, *to some was given the discerning of Spirits, by the manifestation of the Spirit of God*; So to profess *discerning of spirits*, is no errour in us, though it be stated as a great errour before you, by an ignorant man, who knows not *what he saith*, nor whereof *he affirms*: And it's possible to know *the Elect* from *Reprobates* by their *fruits* and *works*; for the Children of God (who are *the Elect*) are known by their *holy* and *righteous works* and *fruits*; and the children of the Devil (who are *the Reprobate*) are known also by their *works* and *fruits of unrighteousness* which they bring forth; and this the Scriptures bear witness of.

2. As for *speaking little, and living homely and sordidly*: If he means, by *homely* and *sordidly*, plainly and without superfluity; this is also *works* and *fruits of Holiness*; and it's better to *speak*

little, than to utter *multitude of vain words*; and it's more justifiable to God and just men, *to be plain* and *homely* (as he saith) in Apparrel, than superfluity of naughtiness in vain attire, and more holy; for true holiness consists *in the Power of God*, which crucifies *all idle words*, and all *superfluity in Apparrel*, and whatsoever is not like God: And was this Accuser but as *wise* as he is *envious*, he would never be seen to scorn the *Quakers* (scornfully so called) with speaking little, and wearing plain and sober Apparrel; *but fools love to be medling to manifest their own folly*, as it is written.

Again, The Accuser telleth another story of *Muntzer*, how he did exhort some that were on his part, (*viz. Anabaptists*) *to kill every mothers son, for a sacrifice to the Lord*; and, saith he, *by this we may guess, if Anabaptists and Quakers should get the upper hand, what they would do, &c.*

Answ. 1. As for the *Quakers getting the upper hand*, we strive not for it *by carnal weapons*, to have victory over *mens persons*, though we know the Lord will give us **victory** and **dominion** over *the Beast*, and over *the false Prophet*; for the Lamb shall get the victory, and they that are with him, who are *called*, and *faithful*, and *chosen*; but this victory **is spiritual**, and obtained *spiritually*; and thus we believe the Lord will give us the upper hand, *even Victory over all our Enemies.*

2. But what a wicked envious surmise and suggestion is here couched under, as if the *Quakers*, if they had victory, would *kill every mothers son for a sacrifice*, and that *they would make War, &c.* The Lord rebuke his slanderous tongue, who hath hatched *mischief* in his mind against the Innocent, and presented you with *forged lyes* and *surmises*, and imagined and guessed cruel and evil things against us, who are far otherwise principled than as he guesseth: but all this his own doings, doth but manifest the folly of his own heart, and his own wickedness; for we are of the Spirit of *Mercy* and *Peace*, and not of *Murder* and *War*; not to *kill mens Persons*, but to *war with the Spirit of God* against *spiritual enemies*; that mens Iniquities may be slain, and their Persons and Souls saved.

Again, The Accuser, pag. 4. tells a long story of *Micher Hopman*, and others with him, what things they held, *As they*

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condemned the Baptism of Children: they would not take an Oath: they pulled down Magistrates: they undertook to kill all Princes: they taught, that in their Churches all were holy; and that it was lawful to have many Wives: that all Learning is prophane, and that mean men are fittest to expound Scriptures; and there must be no ordinary calling in the Church, but every man must speak as he is inspired: And thus it is (saith the Accuser) *with the Quakers and Popish Agents, who are their Ring-leaders, have been endeavouring in these three Nations these eight or nine years by-past, &c.*

Answ. 1. It is to be considered, that all these things are fully charged upon us, as being guilty thereof, and so to every particular I shall answer. As to that of the *Baptism of Children*, we do say, there is neither Command nor Example for it in all the Scripture, God never commanded it, nor did the Apostles ever practise it in their dayes, but it is a Tradition of the Church of *Rome*, introduced into the world long since the Apostles dayes; and except better ground can be shewed for the practice of it, than bare Tradition, it is lawful to deny it, as being no Ordinance of God in his true Church; except (I say) that it can be proved that God *ever commanded it*, or the *Apostles* and *Saints practised it*; till which be done, it is no errour to *deny the Sprinkling of Infants*, and to deny it to be the true Baptism into the true Church.

2. Concerning *taking an Oath*, we say, Christ Jesus commanded, *Mat.* 5. *Not to swear at all*; and the Apostle *James* said, *Above all things, my Brethren, swear not*: so that to deny to swear and take Oaths, is according to the Command of Christ and his Apostles, and is no errour, though the Accuser hath here charged it on us as a heinous crime; but we do deny *All Swearing*, in obedience to the Commands of Christ, and our *Yea* is *Yea*, and our *Nay* is *Nay*, as Christ hath taught us, without an Oath; who hath commanded us not to take Oaths, nor *swear at all*.

3. As for *pulling down Magistrates, and killing all Princes, and that it is lawful to have many Wives:* These are lyes and slanders charged upon us by a false Accuser; for our Principle is, *to obey all Magistrates*, and *all Princes*, in every thing, either by doing or suffering, and we would have *Princes* and *Magistrates*

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to rule and reign in the Power of God, *justly*, *righteously*, and according to the Law of God; and would not have them killed and pulled down: And we say, it's better to keep in the *single chast life*, than *to have many Wives*: but any Accusation to make us appear vile, this your Informer spareth not; but according to his Work will be his Reward in the Day of the Lord.

4. Concerning *all being holy in the Church*: we say, *That every Member in the true Church of Christ*, **is holy**: for the Church of Christ **is his Body**, and every Member *of his Body*, which are *flesh* of *his flesh*, and *bones* of *his bone*, **are holy, as he is holy**, in *kind* and *quality*; and it is his Exhortation to his Saints, *Be ye holy, for I am holy*, saith Christ: So that to hold that every Member of the Body of Christ *is holy*, is no errour, though it be so reputed by an ignorant man.

5. Concerning *all Learning being prophane, and that mean men are fittest to expound Scriptures*: I do say, that Learning in it self is a gift of God, and is not prophane; though as to the knowledge of God, and the things of his Kingdom, learning in Tongues and Languages, is little available; for it's the *Spirit of God* that teaches *the things of God*, and reveals all the things of his Kingdom; and none can know God, but as the Spirit of God discovers him: for the Disciples, who were some of them unlearned men in books and letters, had the knowledge of the matters of Gods Kingdom taught them by the holy Spirit: and such as have the gift of the Spirit of God, be they *Poor* or *Rich*, are fittest to expound and understand Scriptures; for none can understand the Scriptures, nor the things therein declared, but by the Spirit of God that gave forth the Scriptures; and it is not *Latine*, *Greek* or *Hebrew*, that teacheth to understand the Scriptures, but it is *the Spirit of God*, and to whomsoever that Spirit is given (and God gives it to whom he pleaseth) they only are fit to declare the things of God unto others, and to expound Scriptures, and none else but them who have experience of the operation of the Spirit in their own hearts: and this we hold and believe.

6. Concerning *ordinary Calling, and speaking as he is inspired*: I say the Scriptures no where speak of *ordinary calling*: and if

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by *ordinary Calling* it be meant, calling to any Office in the Church, without the Spirit of God; I say, there was no such Calling: for the Ministry of Christ in the Apostles dayes, was called by the holy Spirit, and the Ministry of the true Church, is made, ordained and called according to the gift of Gods holy Spirit, which he giveth; *And as every one* (saith *Peter*) *hath received the gift of the Spirit, so let him administer the same one to another.* So that it is manifest by the Scriptures, that the Call to the Ministry in the Apostles dayes, was *not of man, nor by man*, saith Paul, *but according to the gift of the holy Anointing, the Spirit of God*: And also every one in the true Church might speak, as it was revealed to them, for, saith *Paul, If any thing be revealed to another that stands by, let the first hold his peace: for ye may all speak one by one, that all may be edified*: So that it is no errour to hold, that every one in the true Church may speak as the Spirit of God gives them utterance, and to whom the things of God are revealed by the Spirit.

7. That there are *Popish Agents among us*, and that such are our *Ring-leaders*; this is a **false slander**, and you ought to put the Accuser to prove it, it is your duty so to do; and that such *Popish Agents* be named, and where they are: And I challenge the Accuser to name *One* among us, or else let him stop his mouth for a *Lyar*; who hath abused your Names, with *dedicating Untruths* to you for your approof.

Again, He accuseth us for saying, *The Spirit bloweth where it listeth*, and, he saith, *we judge none have the Spirit but our selves.*

Answ. 1. Christ himself said, *The wind bloweth where it listeth*, and *so is every one that is born of the Spirit*: And we do judge God hath given of his Spirit to many that are yet ungodly, and many are convinced of sin by the Spirit of God in their Consciences, that are wicked and ungodly, who are not of us: but yet we say, as the Saints in Ages past said, *We know that we are of God, and that the whole world lies in wickedness; and they that are of God, hear us, and are one with us*; and we do inform all People to the measure of the Spirit of God in their Consciences, that they may come to the knowledge of God, and to be one with us.

Again,

Again, He accuseth us *to be acted by the same deluding Spirit as* John *of* Leyden *was acted by.*

Answ. 1. What spirit *John* of *Leyden* was acted by we now dispute not, neither doth this Accuser well know, but what he hath from the Reports of others, which may *be false* as like *as true* in some particulars; but the Spirit that we follow **is the Spirit of God**, by which we are acted in the wayes of Truth and Righteousness; and are not *deluded*, nor followers *of a deluding spirit*; for we are willing to be tried *in our Doctrines* and *Practices* according to the Scriptures: and though we stand accused of these and the like things, yet we challenge him *to prove it* before you, and that we may be admitted to make our defence; and we shall the rather easily prove that our Accuser is acted by the spirit of the Devil, who is an Accuser of the Brethren like the Devil; and that is a deluding spirit that teacheth men *to backbite, lye* and *slander*, as this man hath done; so he is proved fully guilty of that whereof he hath accused others, and must own the shame and condemnation to himself which he would bring upon others.

Again, The Accuser chargeth us, *that we would neither have* **King, Magistrates,** *nor* **Ministers,** *but of our selves, &c.*

Answ. 1. I have before mentioned what kind *of Rulers* and *Governours* we would have, even such as are **just men,** and *men of Truth and Righteousness*, and that *hate Covetousness* and *every evil way*; and such are of us, even such we would have to reign as are approved of God, who would be a *praise to them that do well*, and a *terrour to evil-doers*; and that would only rule and reign for the Lord, exercising and executing his Righteous Laws by the Spirit of God; and such will be blessed in their Authority.

2. And till such *only rule* and bear *the Sword of Justice* in the Earth, we do know **peace** and **happiness** can never be in the Kingdoms of the World, but **divisions** and **confusions** will arise and be brought forth; for it is the only Blessedness of a Government in any Nation, when the Authority it self is just and according to God, and when such as bear the execution thereof are *Just Kings, Righteous Magistrates,* and *Ministers of Justice*, that will judge for God and not for man, and we

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seek not the place of Government in this World, nor do we intrude our selves into such places; though this we say, while that spirit reigns and rules in the Nations of the Earth, which is not of God, but contrary to us, *Peace* and *Happiness* in good Government amongst men through the World, can never be; though we are truly subject to whatsoever Authority is set over us, by *doing* or *suffering*.

Then the Accuser speaks of *teaching the wayes of Righteousness*, and saith, *according to this, the Quakers have gone through* Ireland, *and he speaks of Gods wrath following for hardness of heart, and this* (saith he) *is just like the Quakers Doctrines now*.

Answ. That the *Quakers* (scornfully so called) have gone through *Ireland*, and through many other Nations of the world, *to teach* and *preach* **Truth** and **Righteousness**, this is true, and without occasion of an evil Charge against them for so doing; and the Lord hath prospered us, and been with us, to the *turning of many from* **darkness** *to* **light**, and *from the power of Satan unto God*; and we have testimony in the Consciences of many for the truth *of our Doctrines* and *Practices*; and this is not *Errour* nor *Heresie*, to proclaim the Wrath of God, because of the hardness of Peoples hearts; for that is the portion of all hard-hearted men: and we are not ashamed of this Doctrine, for it is according to the Scriptures of Truth; and but that this Accuser is given up to blindness of mind, he would never have mentioned these things as against us, nor used our names in reproach in this matter.

And lastly, Whereas he saith, *some of the Quakers say, they are Jews, and are not, but are of the Synagogue of Satan*: and thou chargest *James Naylor* with saying, *that he was Christ*: and that one should say, *George Fox was John Baptist*, and *such false Prophets and Propheses we have heard too much of, &c.*

Answ. 1. That they say, *they are Jews, and are not*, are such *as have a name to live, but are dead*, who *say* and *do not*; but we are not such; so this his Charge is false and wicked, and of the Synagogue of Satan he doth manifest himself to be, by his accusing of the Brethren: And as for *James Naylor* he never said he was Christ, though this hath been cast, as a foul reproach, upon him by others, yet it never was proved against him law-

fully, nor any thing tending thereunto, saving that he said *Christ was in him, as he is in every Member of his Body, according to measure.* And as for the story of *George Fox*, there are many such lying stories that have gone abroad in these Nations, in opposition to the Truth of God made manifest; but over all these things *Truth hath gotten the victory*, and the Lords Work must prosper in the Earth; and all Lyars must be confounded, and have their portion in the Lake: And this is our portion from the World, as Christ said, *They shall speak all manner of evil against you falsly for my Name sake; but great shall be your reward in Heaven*: And this is for a testimony against them, that our Enemies *are of the Devil*, and for a testimony to us *that we are of God.*

And thus I have returned **Our Defence** before you, against his several *Lyes* and *Slanders*, and it is left to the Witness of God in your Consciences to be Judge in this Case, between *us* and *him*; and if you be cloathed with the Spirit of *Moderation* and *Meekness*, and will judge according to Equity, I doubt not but the Case is clear against our Adversary, who wrongfully, and to a wicked and evil intent, hath hatched mischief against us, and brought it forth before you; and we desire nothing of Revenge towards him for his evil work, but do leave him to be rewarded of the Lord, who will justly give *him*, and *all men*, according to their deeds.

And now I have a few Considerations, to present unto you *Three* in particular, as such in that capacity who bear Rule in this Land.

1. Consider how that you are set in Place and Authority, and ought to *judge* and *govern* for God alone, and to be **a Terror** *to all evil-doers*, and **a Praise** *to all that do well*; and the living God requireth of you *to do Justice, Truth* and *Righteousnesse* in the Land, to *hear the Cry of the Widow* and *Fatherlesse*, and to judge *uprightly* the cause of *the Poor*, without respect to your own self-ends; and ye ought to be *meek* and *humble men* in your Places of Care and Trust, which is committed unto you; and take heed that your hearts be not lifted up in the honour of high places, and so *Judgment, Mercy* and *Truth* be neglected, and *Oppressions* and *Cruelties* be brought forth.

2. Consider

Consider, that if ye do *Justice* and *Righteousness*, and *walk humbly* with the Lord, and exercise *Mercy* and *Truth* in the Land, and hear *the Cry of the Poor*, and deliver *the Afflicted*; then the Lord can make you a Blessing to your selves and to the People: But if you be *proud* and *exalted*, and *ambitious* and *vain-glorious*, and exercise *Cruelty* and *Oppression*, and tread down the Poor, and vex the Needy, and grieve the Lord God by your Iniquities; then God will **cast you down**, and **lay your honour in the dust**, and make you **a Curse** and **a Reproach**, and **your Names** and **Memorial** *shall be a stink*; and the justice of the Lords hand shall effect it.

3. Consider **that ye are men**, and **not God**, and your strength flesh, and **not Spirit**, and there is a God greater than all, who is above all; who can suddenly in a moment save his People, and destroy his Enemies; and he can break you down and never raise you up; he can turn his hand upon you and all mankind, as the Potter doth with his clay, even tread it and mould it for *honour* or *dishonour*; and if his Spirit blow upon you, and if he smite you, you perish, and none can restore you: Take heed to this God and have respect unto him, and remember you are but as dust before him; and you now have a time for a moment, which the Lord hath given you to try you what you will do, and how you will walk towards him; an Account unto him must you give of all your wayes: Remember this now in your life-time, while you have time, and the day of your visitation is not quite extinguished.

4. Be *tender* and *compassionate towards all men*; not *perverse*, *hasty* and *froward*, thinking to bow men to your wills *by rigour*, but rather win them *by love*; and this is of good report to you, to be *humble*, *meek* and *tender* **towards all**, even towards **your enemies**; and insult not over *the Afflicted*, neither add to their sufferings; for the Lord can *raise up*, and *bring down* whomsoever he will, according to his pleasure; and remember that Law to walk by it, **Do to others, but as ye would have others do unto you in the same case**; and be not *too cruel* to such, who cannot conform to *times*, and *things*, and *men*, for what know you, but some mens Consciences may be tender in things which you yet make no conscience of; Meddle not to persecute any

for their Conſcience-ſake in Religious matters, but rule and govern well *in outward affairs*, according to the Law of God, but afflict not, nor perſecute any *for their Conſcience-ſake towards God*, while they walk *juſtly*, as men, in things between man and man; take this Counſel, leſt ye vex the Lord againſt you to deſtroy you.

5. Be *moderate* and *compaſſionate* towards this ſame People, *that are accuſed before you*; though they are at this day a People under **great afflictions** and **ſufferings** every way, yet ſhew not the height of *Rigour* and *Oppreſſion* againſt them; though you have power to impriſon them, and to deal hardly with them, yet be tender and meek, and ſhew bowels of mercy and forbearance; and uſe not the extent of your Power, to ſeek their deſtruction, leſt ye provoke the Lord againſt your ſelves: for the God of Heaven *remembreth* **their Cauſe**, and doth give ear *to the cry of their Innocent groanings* under their heavy burdens, and Deliverance may be work for them, whether you will or no: Though it be *an hour of Affliction*, and a *day of great Tryal* upon them, yet **Wo** unto them that ſhall be found **adding** *to their Afflictions*, by encreaſing their burdens through *Injuſtice* and *Perſecution*: Therfore, as ye hope to receive mercy from the Lord, and as ye would have his compaſſion ſhewed to you, do the ſame to his People, for power is in your hands, to be *merciful* or *cruel*, to *relieve them*, or *perſecute them*; and it is your day of tryal what you will do; ye have your hour to do good or evil, and according to your works will the God of Heaven reward you.

6. Conſider *the Innocency* of this People; they are *Clear* before the Lord and you of **plotting**, or **contriving**, or **deſigning evil** againſt *You*, or *this Government*, they ſeek not **the hurt** *of any mans perſon*, nor do they intend **evil** towards the *Government* or *Governours*; Who have found them agitating any ſuch things? Of all ſuch things they are innocent, and are peaceable Subjects under the Government, and are perſwaded in Conſcience ſo to continue: And as for their deportment in their Callings and Occaſions, and Tradings amongſt men, ask their Neighbours; Do not they deal *juſtly*, *truly*, and *equally* in all their dealing and occaſions? Do not they ſpeak the Truth

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to their Neighbours in all matters? and are they not persons of upright and inoffensive lives and conversations? Do they defraud their Neighbours? or, are they Drunkards or vain persons? Let the very Witness of God in their Neighbours answer. And if you should fall a persecuting this People, and seek to destroy them, concerning whom the Witness of God in mens Consciences giveth such an Evidence, **Wo, woe will be unto you**; for you cannot hurt them, but you act contrary to the Witness of God in your own hearts, which will condemn you in the Day of Judgment. So let this dwell upon your spirits, and be aware what you do; take good consideration, lest you act out of Gods Counsel to your own overthrow.

7. Consider what became of all the *Persecutors of old*, Were not they *Eminently destroyed by the hand of God* who persecuted the Lords People? What became of *Pharoah*? and what became of *Hammon*, and what became of *Herod*, who persecuted the Lords Heritage? Let this enter into your hearts, to be Examples to you that you persecute not the Innocent, lest God *overturn you* by the roots; for, as I have said, the **Cause** *of this People God regardeth*, and he will avenge himself in his season of all their Persecutors; Have not your hands dipped in their *unjust Afflictions* that God may blesse you, and spare them that you may be spared in the Day of Vengeance; if you have no matter of evil against them, in things between man and man, nor in the affairs of your Government, as contriving against it; nor nothing but concerning the Worship of their God, and the matters of their Conscience in Spiritual things; *Touch* them not, *Persecute* them not, *Afflict* them not; but *be tender* towards them, as you will answer the same before the God of Heaven. These are only *Considerations of Warning* to you: and I commit the matter to the Lord; and ye have time to do *Good* or *Evil*, and accordingly will God reward you.

A Testimony concerning Government *and* Authority.

WE are a People whom God hath raised up out of the *Apostacy*, *Darkness* and *Ignorance* which all *Christendom* hath long been fallen into; for since the dayes of the Apostles many

many have professed the Words of Christ, and had a name of *Churches*, and the shew of *Religion*, and have professed the Scriptures, but have wanted the same Spirit and Power of *Godlinesse* which the Apostles lived in; the *Life* and *Spirit* of God hath been wanting amongst the false Christians, and they have been persecuting one another about Religion and the Worship of God, and imposing upon one anothers Consciences, in Spiritual matters; and *Kings* and *Rulers* have been setting up what kind of Worship, and Religion and Church-Government as they pleased; and they have imposed upon Kingdoms, and made People subject to them, to profess and conform to such a way of Worship and Religion, some in the ignorance of their Consciences, and some contrary to their Consciences; and all this hath been in the Apostacy, since the Apostles dayes, while men have been fallen from the true Faith, and many have been subject to their Rulers and Governours by force, and for fear, and not for Conscience-sake; for *Love*, *Peace* and *Unity* hath been wanting among Christians, and *Bitternesse*, *Frowardnesse* and *False-heartednesse*, hath been amongst them: but out of all this the Lord hath redeemed us into Peace and Comfort with God, and one with another.

And as concerning our Principle about *Magistracy* and *Government*, and obedience thereunto, this I do declare.

1. We do own and acknowledge *Magistracy* to be an Ordinance of God, instituted of him, *for the punishing of evil-doers*, and *for the praise of them that do well*; and we acknowledge *all just subjection to Authority*, *Magistracy*, *and Government*: This is our Principle, and hath ever been our Practice, known through these Kingdoms, that we are subject by *doing* or *suffering*, to whatsoever Authority the Lord is pleased to set over us, without Rebellion, Sedition, Plotting or making War against any Government or Governours.

2. That *Government* and *Authority* which is justly according unto God in all its Statutes and Ordinances, We are, and do engage to be subject thereunto, by full Obedience unto all the Commands and Injunctions of such *Authority* and *Government*, whose Laws, Ordinances, and Commandments are grounded upon right Reason and Equity, which leadeth to *do to all men as*

we

we would be done unto, and punisheth the contrary; to such *Government* and *Authority* we are readily subject in all things and cases; and we are for the Order and Assistance of such *Government* in all Righteousness.

3. That *Government* which is contrary unto this, which is in Injustice, commanding & requiring things contrary to the Law of God, and imposing upon People in Matters and Cases, contrary to right Reason and Equity, whose Commands are different to the Will of God; yet to such *Government* we acknowledge subjection, by *patient Suffering* under all Penalties inflicted for *disobedience* to the Commands which we *cannot perform* by *Obedience* for Conscience sake; And this is our Principle, Though an *Authority* and *Government* were never so Unjust in it self, and in its Exercise, yet we may *not Plot* or *Contrive*, or make *turbulent Insurrections* to redeem our selves from such *Government* and *Authority*, but we must commit our Cause to the Lord in such case, of suffering under any unjust Commands of men.

4. As concerning *Church* and *Ministry*, and *the Exercise of Religion*, We believe and acknowledge that *Christ* hath a *Church upon Earth*, and *a lawful Ministry*; and we are not Enemies to *Church*, and *Ministry*, and *Gospel-Ordinances*, as we are falsly reputed by men, ignorant and slanderous; but we only bear witness against the *corruption* and *degeneration* of the Church of *Papists* and *Protestants* (so called) wherein they are different and contrary to what the Churches of Christ were in the Apostles dayes; they are different and contrary I Assert, to what the Churches of Christ once were in *Ministry*, (in its *call* and *maintenance*) in *Ordinances* and *Worship*, in *Discipline* and *Government*; in all these things there is difference to what these things were in the *true Churches* in the Apostles dayes; And our Principle is, for the *Reforming of Ministry*, *Church-Government*, *Discipline* and *Worship*, and not to destroy them.

5. As concerning *Imposing of Faith, and Doctrine, Practices, and Worship in Religion by the force of Lawes and Penalties, in the ignorance of mens Consciences, or contrary to their Consciences*: We do say, This Practice never was in the Apostles dayes, but is an Intrusion of *Antichrist*, and we bear *Testimony* against it,

not

not to be of God, but contrary to him; And that outward *Government* and *Authority* in Kingdoms and Nations, is to be exerciſed over the outward man in things between man and man, and not over the inward man, in things between God and Mans Conſcience in Spiritual Matters, and Worſhip, and Duty to God-wards: No King, nor Ruler upon Earth, hath Power given him of God to exerciſe ſuch *Authority* over the Conſciences of Men in the matters of Gods Kingdom; And further, Religion and Church-Government ſo ſet up and Eſtabliſhed by force, upon Pains and Penalties, can but Reform a People into Hypocriſie and falſe Conformity, and not into any real Performance of Religion or Duty to God; And ſuch Performance of Religion, Church-Fellowſhip and Ordinances is not unto Eternal Life, but to the making of men twofold more the Children of the Devil.

6. We do believe, *That it is the Conviction and the Teaching of the Spirit of God that doth make men and People only truly Religious:* It is that only that perſwades the Conſcience from all Evil unto that which is Good; and true Religion, and the Worſhip of God, and Duty towards him, is not truly learned by Traditions of Time, Commandements of Men, or Cuſtom of Countries, or the like; but it is the Spirit of God, and its Teachings in the Conſciences of People, that leadeth **into all Truth**, according as Chriſt hath ſaid; So that the Way of forcing Religion and Duty to God upon People by force and outward Penalties, this was never known among the Saints and Apoſtles of Chriſt.

Theſe things are Preſented to your Conſiderations; *The Lord give you a right Underſtanding of them*, and that you may walk in the Way of your own Peace with God and man.

Written in the 10*th Month*
in IRELAND.

THE END.

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